To achieve theoretical unity:

– is to engage in a struggle of ideas, and to be patient during the process of validating them through the constant wave-like motion of their maturation.

– is to be objective enough to recognize the correctness or erroneousness of ideas, by being willing to let go and not to be fanatical or partisan.

– is to demand and encourage the development of individual capacity for the consolidation of the collective.

– is to demand the highest forms of democratic practice to achieve unity and cohesiveness within the collective.

– is to engage in practice to contribute to the transformation of the complex reality in which we are living.

Reclaiming the Concept of Progressive:

Before we go further into the definition of a progressive militant, we need to reclaim this concept as ours. In the US social formation, due to different factors, the concept of progressive has been totally deprived of its anti-imperialist combative content, and transitioned into a concept that is in competition with conservatism. "Progressive" is actually a political concept reflecting a level of political consciousness against a dominating societal form of organization, in a class-divided society. But nowadays, a progressive is seen as equal to a liberal who is against conservatism.

In any class-divided society we encounter two types of contradictions: the contradictions among the classes dominating that society for their reproduction and domination, and the contradictions among the dominated classes to resist, to alleviate, to revolt and to transform the social relations of dominant and dominated. Each social class, from the dominant classes (capitalist and feudal class), and from the popular camp (workers, peasants, working peoples, petit bourgeoisie), is addressing from its own class interests both internal class struggles and cross-class struggles. Each deals with the problematic of domination as well as the problematic of resisting domination, within the context of the entirety of contradictory complex reality .

In the case of the bourgeoisie, many realities of class conflict and class antagonism are not fully resolved by bourgeois democracy/dictatorship. Even if those complex realities are not threatening their dominance, they are reproducing in the form of social conflicts and sometimes creating vast popular discontent, locally, nationally, and even internationally, taking the shape and form of respective social formations in which they are reproducing. Now, because these social conflicts are not resolved and/or are only partially resolved, they are reproducing in a specific format in the objective reality as class conflicts, but in the specific

manner of addressing the problematic of the bourgeoisie in its constant mode of reproducing its dominance.

The capitalist class, in confronting the problematic of its dictatorship/democracy, has to deal with many elements. Some are fundamental, some are principal, and some are secondary, but all exist in dialectical relationships that are historically determined. The principal and secondary nature of some of the elements are interchangeable and in constant struggle — again historically determined and defined by the law of contradictions, especially when these problematics are being addressed and resolved from a reactionary class perspective and objective, in the interest of the bourgeoisie. This has resulted in several problems:

a) Inter-capitalist class struggles impede on the social dynamics of the complex realities being addressed.

b) Inter-capitalist contradictions allow these elements, in their opposition, to facilitate a particular form of domination, to create pseudo forms of democratic practice while allowing the capitalist class to exploit and super-exploit, such as we see with the immigrant issue.

c) The low level of popular class struggle, and the objective dominance of the petit bourgeois orientation in those issues, facilitates the reproduction of bourgeois ideology and the quick recuperation of those struggles.

The core issue in de-valorizing the political concept of progressive militant happened in a particular conjuncture of the period of capitalism soon after the Vietnam War and the passage of the civil rights laws. Capitalism integrated the civil rights demands into the structure of bourgeois democracy as bourgeois democratic laws, which addressed the problematic of its dictatorship/democracy. The petit bourgeoisie assisted in their own pacification by the bourgeoisie, who attempted to disrobe the petit bourgeoisie of its radicalism and partially achieved that objective.

Now, the concept of radical/progressive is no longer a political alternative but has been reduced to a competitive mode in opposition to conservatism. This has effectively brought the progressive/radical struggles (of course in a contradictory manner) solely to the field, allowing the bourgeoisie to consolidate its dictatorship/democracy by addressing all the illusions of petit bourgeois democracy: freedom, equal justice, true democracy, and real democracy in the context of class-divided society.

This occurred because most of these struggles by progressives/radicals are being waged from the perspective and objective of allowing the bourgeoisie to address the problematic of its democracy/dictatorship. The content of these struggles is not only limited, but is also very specific, issue-oriented and sectarian. These struggles are not oriented against the capitalist class, and are not being waged as a result of an exploitative system, but instead are being waged within a competi-